PACIFICS CONTINUED FROM FIRST PAGE.

do. Some of our best scholars are very careless in their choice of words and in building sentences. The editor does not like to tamper with their manuscript, and yet to leave it as it is, reflects on his qualifications. Some write carelessly, hastily and almost thoughtlessly. They write their first impressions as if they were writing by inspiration, without taking time and pains to be sure that what they write is true, or if true, whether it be prudent. Others are well informed, and are fully competent in every way to write for the paper; but on some account they withhold their help altogether, or nearly so; and then they seem to take delight in finding fault with the paper, its editor, its contributors and correspondents, and in fact, with almost everything, but they seem to make very little or no effort to make things better. What we want to make our paper better in its contents, is, to unite our intelligent efforts to improve the EVANGELIST, and this would have to be done to give us, a better new church weekly.

Instead of uniting our forces, a new church weekly would divide our talents, our sympathies, and, possibly, our fellowship. If the patronage is not sufficient to give us one good, live, respectable church weekly, how can we find patronage for two? Two would introduce competition and might lead to an increased effort on the part of both; but is it not likely that in this competition there would be some unkind feelings, and, perhaps, unbrotherly and unchristian treatment? Probably, there would ultimately be a survival of the fittest; but granting, that, in the contest, one would soon become much better than the other, would the extra good accomplished outweigh the harm that would necessarily result from a division of our interest, our sympathy and our means for doing good?

This is not all, if our publishing interests are ever to be transferred to the church, the fewer weekly papers the church is required to purchase the better. The reason why the church does not own and manage this business now, is want of funds. Another weekly, however good it may be, will not improve this feature.

But why should there be a new church weekly? The present editor is ready to give the entire editorial management over to any one who will do it better. Of course, he does not propose to pay the new editor; but would it not be better and cheaper, and would it not result in tenfold more good, for us to raise the funds to support the new editor—who should, probably, be the one who *would* edit the new weekly—than it would for us to support the new paper in *totum*. If this cannot be done, cannot those, who are so intensely interested in a *better* paper that they would publish a new paper in case the EVANGELIST cannot be brought up to their standard of excellence,—I ask it in all candor,—cannot those brethren raise the funds and buy the EVANGELIST? Of course, they could establish another office cheaper; but their knowledge of the business and of all the circumstances, must tell them that there would be greater risk and unpleasantness.

Of course, we all want a good church paper—a better paper than we have ever yet had—the best in our power to have, but the sooner we unite all our forces, our intellects and means, the sooner we will realize our desires, and the more good we will accomplish. Why can we not give the EVANGELIST such a boom that it can afford to be as good as any new paper we could establish? All my desires, and prayers, and efforts, shall be for a concentration of mind and money, for the purpose of making the EVANGELIST as good as any church weekly could be made. Ardently as I desire such improvement, I would rather get along with it as it is a while longer, than to give any encouragement to a new church weekly and the division and results, that I fear would necessarily follow.

When I first heard of the new church weekly, knowing that it would be lawful, said and did but little to discourage it; but the more I consider its expediency, the more my feelings are arrayed against it. Having now spoken my sentiments, I shall submit the whole matter to the prudence of the brotherhood and the providence of God.

J. W. BEER.

Vernalis, Cal., July 3, 1889.

Brooklyn, Iowa.

On last Thursday Bro. Henry Wise and wife dropped in among us and preached the Word to this little band of believers, near Brooklyn on Saturday to Sunday evening, to an attentive audience. We were made glad and built up. Bro. Henry does not shun to declare the whole counsel of God in its purity. On Tuesday morning they bade us good by and departed on their journey for New Virginia, some 90 miles distant. We have no regular preaching here. Bro. Wm. Palmer near Deep River, some 12 miles distant, Bro. John Myers and Bro. Haskens some 25 miles distant come occasionally to preach the Word to us. Dear brethren and sisters pray for us as we are commanded and let us not grow weary in well doing. We shall reap if we faint not.

D. M. BAKER.

Items of Church History.

It is well known that the first love feast held in America by the Tunker Brethren, was held at Germantown, Pa., on the 25th of December, 1723. At this time, it may be said, they yet dwelt in the wilderness.

It appears the custom then was, to have meetings at ten o'clock. Then at the close of the meeting, have dinner for all present. Then for several hours the time was spent in conversation. In these conversations they doubtless often spoke of the Fatherland, of Germany, of the meetings they had there, and of things that happened in the church. In the year 1708 eight persons were baptized in the river Aeder, by three immersions forward. This was the beginning of the Brethren church. At the time they had no name as a church, and simply called themselves The Brethren.

Peter Becker and about twenty families came to Pennsylvania in 1719, Alexander Mack, and about thirty families in 1729. After coming here when speaking of the Brethren in Germany, they made use of the name *Die Schwarzenauer Taeufer*, the Blackvalley Baptists.

We have no account what their numbers may have been at any time, but it seems reasonable to suppose that not more than the half of them ever came to America. Those that remained were scattered abroad, and the church in Germany ceased to exist.

At the time the church took its rise at Germantown, and eastern Pennsylvania, a large population were Germans. The Lutherans, and Reformed commenced establishing churches in about 1730, the Mennonites, probably had churches some time before. These four churches were of German origin. Quite a number of hymns they used, and the tunes they sang, were all the same. This we know from an examination of the old hymn books, which are still yet in existence. In the course of time, when the Brethren increased in numbers it seems likely that a portion of the population called them *Die Taeufer*, the Baptists, while others called them *Die Dunker*, the immersionists.

The name Dunkers has gone into history and seems to be an eastern Pennsylvania term. The name Dunkards is used in some parts of the country, and is simply a different mode of spelling the word Dunkers.

At the present day, when we undertake to write anything of the original church, we cannot well do better than to make use of the name Tunker Brethren, Baptist—Brethren.

OBED SNOWBERGER.

Quincy, Pa.

Consumption Cured.

An old phpsician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis Catarrh, Asthma, and all throat and lung affections, also a positive and radical cure for Nervous debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free lcicharge, to all who desire it, this reipe, in German. French or English. with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N.Y.

ALL HOUSEHOLDS,

And this includes every member thereof, *must use soap*, and continually, from the beginning to the end of the year. As this is true, it is well worth taking pains, in in purchasing, to get the very best at the lowest price.

Probably the most satisfactory method is to get one of Larkin's boxes, containing enough (100 cakes) of the best family soap made to last a year; and, in addition, without further charge, a fine assortment of toilet soaps, perfumery, tooth powder, shaving stick, all guaranteed to be the best made. Of course, such liberality would be impossible if the goods were sold through the grocery and drug-store. To secure one of these GREAT BARGAIN BOXES send your name and address on a postal card to J. D. Larkin & Co., Buffalo, N. Y., and they will send you a box on thirty days' trial, all freight charges paid, and take it away if you don't like it. This firm sells only direct to consumers, and are thus able to give away with every box of Sweet Home Soap so many fine toilet goods, etc. It is certainly a blessing to all households.

From St. Louis.

Notwithstanding my former visit to Ocoya was the means of getting me into trouble, I ventured there last Sabbath, July 7, and preached for them in the morning and evening to large and attentive audiences. I however did not volunteer to go back

The more I become acquainted with the Ocoya members and their surroundings, the more I am convinced that their prospects for a great and good work for the Master, is to say the least is very promising. There are some interesting facts relative to my last trip to Ocoya, which I would like to memtion; but since my wife is away for the summer for her health, I can, when scarce of news, write it to her. But I will venture to say, that the Ocoya brethren took the best of care of me. I did think this would be my last trip to Ocoya, but owing to the fact that there is an applicant for baptism, I promised, nothing prevented me, to be with them again in four weeks.

When I wrote my explanation to the EVANGELIST, I had not the least idea of contributing anything so soon, but I am feeling better than I did at that writing, which is due to the time which has since elapsed, and the Christian encouragement which I received from the Ocoya brethren in relation to the matter. I will also state that there appear some typographical errors in my explanations in last EVANGELIST.

One week from next Sabbath I go to Auburn again to preach for the brethren at that place. But I must soon abandon the work, as my college duties will have to be resumed the 1st of September, which continues without abatement, for the space of nine months. May God bless his dear people in their efforts for him.

H. SHOMBER, M. D.

1119 Salisbury Street, July 11.

FITS STOPPED FREE Marvelous Success. Insane Persons Restored. Dr. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Nerve Affections, Fits, Epilepsy, etc. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa. See Druggists. BEWARE OF IMITATING FRAUDS.

Excursion to the Prohibition Convention at Zanesville via B. & O. R. R.

The B. and O. will sell excursion tickets to Zanesville for the Prohibition Convention at one lowest limited fare for the round trip. Tickets on sale July 23 and 24th, good returning until July 26th inclusive. For tickets call on agents of the B. and O.

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The latest and most successful methods of treatment used in all forms of chronic diseases, such as Rheumatism, Neuralgia, Nervous Diseases of all kinds, Nervous Exhaustion, General Weakness or Debility, Female Diseases, Throat and Lung Diseases, Liver and Kidney Diseases, Dyspepsia, and indeed all forms of chronic diseases very successfully treated by our new methods.

A board of Consulting Physicians, 10 in Dayton and 15 in Cincinnati, giving you the advantage of 27 physicians for the same expense as for one and therefore giving you all the chances for life and regaining of health that can possibly be found for you; then why not come here at once. Write and give a description of your case, enclose two stamps and receive by return mail all particulars.

Dr. S. Brumbaugh the well known successful Cancer and Tumor specialist has charge of this department and any one afflicted with Cancer or Tumor of any kind will do well to consult him and learn of his new scientific method of curing these without the use of knife or caustic medicine. No, pain, no blood, no failure if taken in time, and no return of the disease. He has a number of patients cured in Dayton who can be seen and consulted by any one, which is much better than printed testimonials. The fact of it is, if you have a cancer or tumor, you can be cured if you want to be, and if you die without investigating this opportunity to save your life, you have not done your duty. This is not only talk but facts.

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'A Modification.'

I had intended to say nothing more in reference to our 'news paper squabble;' but since the doctor requests it I shall pour a little oil over the wounds. I will play the part of a doctor. I am pleased to see that he knew I was talking to him even though he thought I had my back turned and was talking to the people.

Now Bro. Shomber, during the last year or more reports were afloat that I was going to the Baptist, and at Ocoya a man asked me whether I was prepared for the Baptist ministry. There was a suspicion of me on the part of a few and I supposed from your indefinite statement that this is what you had reference to and I took the opportunity to vindicate myself. I could think of nothing else by which to explain your notice of me. If, however, you might have meant something else I knew my reply would bring it out, and it did so. It was all an accident by either you or the editor. Upon seeing this, you should have beed satisfied with an explanation of the matter and my reply would have been annuled. In the first place I should have written privately and in that way ascertained your meaning. In the next place when you saw I was laboring under a wrong impression you should simply have explained the mistake. If you was troubled when you found the sentence was 'ungrammatical and unfinished' why should you fault me for taking a view from it different from your original intention? Can an 'ungrammatical and unfinished' sentence give definite sense? The sentence even with the correction is as indefinite as before. But for your original meaning I accept your explanation and not the correction of the sentence. Does not the latter part of eulogy, 'but after all it would be a hard matter for any one to convince the Ocoya brethren that their pastor is inferior to other churches' pastor imply that what preceded was uncomplimentary? I am now reasoning from what you said and not from what you meant. One word brother—when you say something in a 'peculiar manner' and 'of a jokey character' and the joke is misunderstood, take the misunderstanding in the same good grace in which it was offered.

Your 'explanation No. 2' is somewhat retaliative in its tone and has a tendency to stir up my 'Pennsylvania Dutch;' but I am pretty good natured after all and can easily curb myself. Oh, no! I do not misjudge you in your intentions or motives my dear brother. Your confession throws my logic aside and I look upon you—even though I never saw you— as I did before this 'embroglio'—if I quote the Editor correctly—happened.

If my article seemed harsh it must not be interpreted as being revengeful. The cause here has had several backsets with preachers and if I should be suspicioned my usefulness here would be over and the church would be much discouraged. Before my reply was written men began to whisper around 'what has Cober done?' 'What does Shomber mean?' More than that there are some unholy men here who are ready to use the faintest suspicion against us and it was my duty to the church to look into the matter. Had I not done it the church would have done it knowing the situation Bro. Shomber can easily forgive my 'forcible letter.'

But, Bro. Shomber, when you said 'news paper squabble' was ungrammatical you was only jesting, I suppose. No English Grammar would justify your correction. The statement comes along with the following expressions: 'Newspaper squib,' 'news paper fight,' 'news paper wrangle,' 'news paper sensation,' 'news paper article' and *ad infinitum*.

Now Bro. Shomber, let us learn the lessons the Editor suggests and as many more as this limited experience is able to teach us. Here is my hand shake it and let us be brethren in the cause of Christ. The sun is again shining through the thundering clouds. The waves of trouble have rolled by with the ebbing of the tide and we may be all the stronger because of the fiery trials, seeing that we are both successfully coming out of great tribulation.

Fraternally,

A. A. COBER.

Earthquakes strike terror to mankind, and cholera brought sorrow to our poultrymen until Ganter's magic chicken cholera cure was sold here by the Centennial Store.